

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, JANUARY 18, 1906.

NEW SERIES VOL. VIII NO. 3

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$
Cash by Nov. 1, 1906.....	\$
Cash by Nov. 1, 1907.....	\$
Cash by Nov. 1, 1908.....	\$
Cash by Nov. 1, 1909.....	\$
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Name	
County	
Post Office	
Church	

OCCURRENCE AND COMMENT.

The persecution of Jews in Russia has awakened wide and generous sympathy. Jews and Christians in America and Europe have given over \$3,000,000 for the relief of sufferers from Russian mobs.

Many people go through life without ever realizing what their lives mean to those about them, without ever in the least suspecting that they form a part and parcel of a concentric system which receives its meaning and measure from them in proportion to the value of their meaning and measure, and that there is an intimacy of heart with heart and life with life which is made manifest by the tokens of the past so "safely and imperishably kept among their recollections."

The desires are the chief motives to activity so "each man being moved by his prevalent desires, his faculties will be directed to the attainment of those things" which will conduce most to his happiness. If this be true, how important it is that we cultivate righteous desires, so that our ac-

tivities shall be directed to the attainment of those things that are best for us. Let us then learn "that it is even better to desire the things that we have than to have the things that we desire."

British newspapers say that the net gain of Baptist churches in Wales during the last year was 25,242, that 24,651 of these came in by baptism, as compared with 5,746 in 1904, and that now they have a membership of 144,523. One result of the great revival was the personal study of God's word, and this issued in loyalty to Christ in baptism on the part of the greater number of the converts.

In our relations with one another the affections play no inconsiderate part. They create within the soul a sense of happiness the nature of which is to produce calmness. The soul that is calm can spend its energies on the acquisition of the objects of its ambitious desires, which in turn will aid in the ennobling of character. Such affection "enlarges the heart without embarrassing the conscience." If this be true in the power of affection between human souls, how much greater must be the power over the soul when it is brought into the realization of the affectionate touch of the Master's great soul.

The quest for pleasure is a natural activity of the human heart, and it is the part of parents and teachers to see to it that the characters of those under their charge be preserved against criminal pleasures by the indulgence of those that are innocent. While our youth should be allowed to "bathe in pleasure's limpid streams," at the same time they must be well trained in the truth that "if too oft they swim in sportive mazes through the flood it chills their languid virtue." Above all, when a boy or girl learns that "the very best pleasures are those that do not leave a bad taste in the mouth," then good headway is made in the work of proper character building.

The Baptist Advance, Little Rock, has these kind words in commendation of the new pastor at Biloxi, Miss.: "We learn with sorrow that Rev. H. C. Roberts, of the First Church, Eureka Springs, has accepted a call to the pastorate of the church at Biloxi, Miss., and will leave the State at an early day. He is a consecrated Christian gentleman, a good preacher, a faithful pastor, and leads his people in Christian benevolence. His sympathies and prayers take a wide range of Christian enterprise. Deploring the loss which Arkansas sustains, we congratulate the Biloxi church and the brotherhood who carry the burden of the kingdom on their shoulders in Mississippi."

In these latter days when commercialism is running riot, and the struggle for bread is becoming so fierce, we almost lapse into the belief that the milk of human kindness has not only become sour, but has all turned to acrid whey. On deeper investigation, however, we discover that graft is by no means the universal watchword, but that there is a substratum of honesty that is coming more and more to the surface as the days go by. Else what means the hearty and broad support that Jerome, Hughes

and Folk are receiving in their righteous fight against corruption. This is not all. The earnest and successful rescue work done in the cities by good men and women is but an affirmation that "the reproof of the righteous is an excellent oil which doth not break the load."

It is a distinct loss that reading is so badly taught and that so few people know anything about the magic of the poets in their use of sound. We read almost exclusively with the eye, although poetry is primarily intended for the ear. Shakespeare wrote almost exclusively for the ear, and we remain unmoved by the wonderful vibration of his great passages until we hear them. Poetry ought always to be heard first and read afterwards. If the best of Browning is sympathetically and intelligently interpreted by the voice, the much discussed obscurity is not in evidence. . . . A good deal of time, now devoted to commentaries and text study, might profitably be given to reading the text aloud, without note or comment.—Hamilton Mabie.

We are prone to look on the man perceptibly proud with some degree of disgust, and yet, why should a man not be proud of any action which conduces to the betterment of humanity? Indeed, he should be, if his good deed has no "base interest lurking at the bottom of it." But there is a pride which "can be entertained only at the expense of comfort," and that, too, not only on the part of one self-centered, but on the part of all about him as well. If one would nurture an honest pride, let him make this his rule of conduct, that in proportion as he has become great and powerful, and has made advances in wealth and acquirements, he will cultivate the spirit of humility as a sort of balance-wheel to hold his character in steadiness when strained by social luxury and success.

God showed infinite wisdom and mercy in creating that function of the mind called imagination. By the power of the imagination the mind is enabled to create new thoughts, which otherwise would never exist. When you were a child did you ever go out in search of your mother's cows or some other domestic animal about the place? Do you recall what a pleasurable vibration thrilled your nerves when in the distance you saw a clay root which in your imagination you shaped into the form of the animal of which you were in search? Do you not thoroughly sympathize with the old fellow who said: "It's astonishing what a lot of fun a man can get in the course of a natural life a-chasin' chumps of wood." But this is not all. By the power of the imagination the Christian is permitted to peep into that glorious beyond, and in anticipation enjoy the beauties of the celestial abode and bask in the sunlight of the Saviour's countenance.

While on his way to his new home in Little Rock, Dr. Searcy stopped over in our city on Sunday and preached a fine sermon at the Second Church. He is in fine health and as buoyant as a boy.

THE SPURGEON ORPHANAGE.

A Letter to Brother Carter's Children.

This morning I am on the great blue sea, mid-Atlantic. The winds are howling and the waves run high. The Ocean is restless and troubled, but we ride the waves in safety and comfort. A thousand souls are housed, homed and happy. As we sail toward our loved America, kept in safety from the sea, and made home-like and happy, I am thinking of little ones, left homeless, helpless and hungry, while the winds of adversity and the waves of depravity rage about them. Many are the children left to the ills of such misfortune, but you are housed and homed, cheered and trained, given happiness for your tender childhood, and hope for your future maturity.

Two months have I traveled on the high seas and in foreign countries, and I've seen many joyous proofs of a Divine Hand held out to the children of men, but the one thing which has impressed me most deeply and touched my heart most tenderly, is the loving kindness I've seen in the care of orphan children.

Two great institutions for orphans I visited in England, and I want to tell you, dear children, and our friends of the Orphanage, about them. In Bristol I saw the bare, rough stone buildings of the great home the good Dr. Muller, "the man of faith," founded and operated. At one time there were four thousand children in this home. He was a brave, good soul, that dear old man who picked up the hungry, homeless children, and kept and fed them, giving them care and training. But as I looked on the rough houses and was told that walls and furnishings were also bare and plain, I thought of my own dear little one, already half an orphan, and remembered how she loves pretty pictures, how fond she is of flowers, how she enjoys her plays and her play-things, how sunny and jolly she is when the home is filled with cheer and beauty, and I prayed the good All-Father never to let my little one be shut up within bare walls of cheerless plainness, and given no brightness and beauty, no fun and frolic. It is not all of child-life to eat, sleep and be clothed and trained. I remember how my own gleeful child-life unfolded its happiest spirits and strongest powers under the combined effect of work and play, duty done and beauty cherished. To give these sunny little bubbles of humanity only bare necessities for the backs and stomachs, and leave nothing to tone and cheer their little spirits, would surely sadden and mar the child-life, and thus spoil one of God's fairest flowers.

Now, boys and girls, come with me for a visit to dear Mr. Spurgeon's home for the children. A visit to this bright spot is a sunny joy never to be forgotten. We of the Baptist World Congress in London were invited to a lawn party at the Stockwell Orphanage, founded by our loved and illustrious Charles H. Spurgeon. I went down

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with the great congress party on the beautiful afternoon mentioned in the invitation, and enjoyed a cozy little tea party and a jolly entertainment by the boys and girls of the home. Now that the meetings are over, and my tours of other lands have been made, and I have time while crossing the sea, it has come into my heart to tell you something of the visit.

A lovely young lady, her father and myself were the party from our hotel. We left the car at Clapham Road, in the great city of London, and strolled along the avenue with the beautiful arch and its grand gates inviting us to enter at once the orphanage. Passing through the splendid gates given the orphanage by a prosperous lawyer, James Duncan, we were surprised and delighted by the largeness and beauty of the place. The pier on the left of the arch is charmingly decorated and invites attention to the inscription, "The Lord Will Provide." Just inside the grounds is a sculptured stone whereon are little sparrows and beneath them the inscription, "Your Heavenly Father Feedeth Them." As we passed in we met many others from the congress entering the grounds with such expressions as these:

"Oh, how lovely!" "Isn't it immense?" or, "What a fine statue of Mr. Spurgeon that is." On the left hand are the Boys' Houses. These were built one by one in the early days of the orphanage. Across from these are the Girls' Houses, finer and newer than the boys' buildings. The girls have both an open and covered playground. Dining hall, school, play-houses, all surround a most delightful and extensive plot of ground, kept green and beautiful. In the center of the grounds is a charming summer house, the gift of a good Mr. Howard. Mr. Spurgeon has said truly that "the central square is not the yard of a prison, but the lawn of a mansion." Another person may be glad to be master of a workhouse; we do not aspire to that office. "We believe in making our orphanage a home, and therefore we bring together the things of beauty and delight. We are not satisfied with a square bit of asphalt and a yard of gravel for the children to trot over. Depend upon it, morals are influenced by surroundings." "Children trained where there are space and air and grass and flowers, are likely to have a love for the free, the beautiful and the elevating." "The cheap and the nasty will breed in the children after its kind." "Joy rolls down our grassy slopes, cheerfulness plays on the green lawns, and hearts make music where flowers shed their perfumes." "It is God's orphan-house, and it shall never be shabby."

Two elegant fountains furnish fresh water on the grounds. A Mr. Vicky put up a neat fountain in memory of his wife. Then Mr. Farley gave a fountain for the girls. The luxuries and adornments are all gifts of friends.

Now, my dear girls and boys, it was on this beautiful green, surrounded by the

elegant buildings, and adorned with so many things of beauty, that we had the lively little lawn party. When we went onto the grounds, neat tea-tables were dotted here and there with merry, happy groups seated around them sipping tea and eating dainties served by the tidy, happy girls of the orphanage. We were hardly on the lawn till a gentleman asked us to be seated, and "have a cup of tea."

But the best part came after the tea had been served. It was a concert given by the girls and boys and their head master, Mr. Charlesworth. They gave pretty drills, jolly songs and unique performances with bells, drums, etc. I wish you might have seen them make music out of a lot of dinner bells. The bells were of various sizes, all set on the table, and the performers would snatch up one after another and so ring them as to make the notes and harmonies of music. But the jolliest bit was the rollicking barnyard songs the boys gave. The lively lads mimicked everything about a barnyard, from crowing rooster to grunting pig. Oh, it was jolly; it was like a real boy living the real life of a boy.

When their program was nearly ended, their president and pastor, Rev. Thomas Spurgeon, son of the illustrious founder, came out. When he appeared, the head master asked the boys and girls to line up on the stage and give three cheers. I never heard such full use of chest capacity and lung power as those boys put into their yells, while they waved their caps and the girls waved their kerchiefs. After the lusty cheers and the pretty greeting, Mr. Spurgeon made a touching speech of a few sentences of recognition of the children and tender memory of his father.

I shall never forget the sweet pleasure of that bright, sunny afternoon with those dear boys and girls so happy and so well cared for in their home. I want you to have a home as bright and charming as that, and I write this letter mainly to tell you how we love you and how our children love you, and because I want our Baptists to help good Brother Carter and the Trustees to make a star home for our dear dependent children.

Why, the Spurgeon Home goes so far as to keep an elegant, seaside home branch, where they furnish a home and kindergarten for little boys, a sanitarium for delicate children, a convalescent home for children recovering from illness.

Brothers, we are so happy and blessed in the wonderful beginning of our Home. Let us thank the good Lord for His blessing, and consecrate ourselves to large endeavors for the future of the orphanage.

Yours most truly,

Wm. F. ROBERTS.

Grenada, First Church.

FREE TUITION TO ALL in the MOST EXCELLENT institution, Farris Business College, Jackson, Miss.

1906,

Medical Mission Work.

The subject I have been requested to write upon, at first glance, appears to be a very huge undertaking, as I know justice will be cheated in this feeble attempt to portray the great work of our medical laymen in the far off mission fields. However, we lose sight of the undertaking in the discussion of the glorious good which has and is now being accomplished by the missionary doctors whose skill and missionary work is so effective in bringing "lost sheep into the fold," and whose labors are so largely used for the alleviation of distress and the glory of God.

Our own denominational work in this connection has been carried on in a large measure most successfully in China, and the efforts and labors of the physicians in that heathen country have been rewarded by the salvation of thousands of souls whose first opportunity of hearing the Gospel was during the treatment of some "ministerial physician" who expounded the "Way of the Truth" while attending to the needs of the body. There are quite a goodly number of young missionary students who, while never having graduated in their chosen profession, are sufficiently acquainted with the art and science of physics to enable them to successfully accomplish the saving of a human body, but more important, the salvation of a precious soul.

The greatest opportunity is his; God has endowed him with the power and knowledge to cure, and his hand is ever stretched out in loving sympathy and tender compassion to the poor lost creatures of the heathen climes. It affords me great pleasure to be able to know personally one of the most successful "women missionaries," who is a trained nurse, now serving at Hwanghein, China. She was sent from the First Baptist Church in New Orleans, and is jointly supported by the churches in that city. Miss Jessie L. Pettigrew has gone forth with the "Tidings of great joy," and also skillfully nurses the sick and comforts the dying at her post afar.

The heathen people are in a measure not unlike ourselves in that the doctor is their friend, sick or well. We feel indeed a desire to follow his counsels and to heed his directions is an imperative duty to us. The same thing can be said of those people, the only difference being the larger influence for good the doctor has in the heathen lands where Christ is unknown and the story of the wise men of the East has never been heard. A medical missionary sent to the foreign fields proves to be one of the strongest allies of Christendom in the spread of the Gospel, the salvation of the lost and the glory of God.

The plea is being made all over our land for hospitals where the poor sick souls can be made more comfortable. Already several have been established, and are proving great blessings in the furtherance of the work to be carried on, and the hope for

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hospitals and dispensaries to be established all over the foreign countries is felt everywhere. In conclusion, we must see from the satisfactory results of the past, the great good the medical work, as a branch of the missionary labors in all fields, will accomplish in the future. Therefore, let us lend our prayers, our money and time to the interest of the great work being carried on by the medical missionaries in the heathen countries.

"Go ye far to all the world.

Preach the Gospel to everyone;

Thou shalt a crown of glory wear,

For the souls, in His name, thou has won."

Respectfully,

H. P. NALL.

From Mexico.

I have recently moved from Leon to Guadalajara, Mexico, where I am to devote myself more fully to medical missions and the religious work done in the daily dispensary, while Brother Chastain, who has been on this field some years, looks after the church and the general evangelistic work of the city and State.

This city is considerably larger than Leon, being second only to Mexico City, and we think it will some day rival that city. It is called the "Pearl of the West." Since mine is the only work being conducted along missionary lines (I mean medical), I have a very large field of labor. At Leon there was another medical work similar to mine. It seems already to be a good move for me, for in the two weeks I have been at work here I have treated one-third the number of patients I treated in Leon during all last year.

Brother J. E. Davis has moved from Toluca to Leon, and will carry forward the church work there as well as the outstations in the three other cities where I started work, and in addition he will operate the mission's printing press, where the Sunday school literature is printed, and also open a Bible, book and religious literature house for the entire National Baptist Convention of Mexico. He is carrying forward also the day school which my wife began last year.

Brother Chastain has just returned from Colima, where he organized a church and baptized several candidates. He also baptized two young men here last Sunday night. This is the largest church in our work in South Mexico, having near 100 members.

An English Baptist medical missionary, Dr. F. J. Pursell, has just gone to Toluca on a self-supporting basis. We give him a glad welcome indeed.

Fraternally,

R. W. HOOKER.

Dr. J. B. Gambrell says, in the Baptist Standard, that these seven stones enter the church basis in Mississippi:

1. The local church is the only mission-

ary organization known to the scriptures. There has been some talk of certain other "scriptural" missionary organizations, but nobody has yet shown us any record of it. Dr. Wayland could not find it. Dr. Graves could not. I can read, and I can't find it. We can agree that there can't be a scriptural nonentity. Gospel missionaries and all can stand on this proposition.

2. All the authority given to any mission organization on earth was given by Christ to the churches severally. I say severally, for nowhere is there even an inkling that two or more churches can combine their authority to do one act. Here is where the Baptists and the New Testament are square against Rome and every form of centralized church power. Each church must act for itself, and the act of one church has as much authority as the acts of one thousand churches—all Christ gave.

3. Churches can't delegate their authority. Therefore associations and conventions are not delegated, and hence not authoritative bodies, no matter how they are formed.

4. General bodies, not being delegated, can never be more than advisory, as to the churches. The churches cannot transfer, either their authority or their responsibilities to general bodies. Therefore the responsibility for missions rests forever in the churches, where Christ left the work.

5. Christ did not limit His churches as to methods or means. Each church must be and is free to employ such means as it deems wise, not antagonistic to the teachings of the scriptures. It may divide up its forces into working bands and call them anything suitable, woman's societies, aid societies, B. Y. P. U. In the order of means, the church may encourage papers, publishing interests, etc. And they may send messengers to counsel with others.

6. Churches may choose channels through which to do mission work. This is free to each church. Boards are the servants of the churches, never the bosses. No matter how boards are appointed, nor by whom, they cannot be more than servants of the churches.

7. Each church can control its own work, but not that of another church, all churches being equally free. Therefore, if a church wishes to co-operate through any channel whatever, it can. If it wishes to work by itself it can.

"No," mused the poor husbandman, "I do not envy the rich. I have no bitter feeling toward those who roll in wealth. My soul harbors no thoughts of malice toward the men who are popularly presumed to revel in luxury."

Here he picked up the stick with which he had been beating the parlor carpet, and resumed operations, saying between strokes: "Think of having to beat a million dollars' worth of these carpets—every spring!"

THE SUNDAY SCHOOL LESSON.

January 21, 1906.

The Boy Jesus.

Learn by heart Luke 2:52.

For the flight into Egypt and the return to the land of Israel and settlement in Nazareth, read Matt. 2:13-23. Thirty years came between this and Jesus' baptism, comprising his boyhood and young manhood. This period is broken by one incident only, which we study in this lesson.

Jesus in the Mother's Home.

It was in Nazareth, a village about 55 miles north of Jerusalem, which nestles in a basin of Galilean mountains, sloping down into the large plain of Esdraelon. Travelers say the spot "is one of the most beautiful on the face of the earth." But the people had a bad name, and it was thought nothing good could come out of the town.—John 1:46.

The child grew. Study 40 and 52 verses together. He grew in height, and became strong in body. He was a healthy, strong and vigorous boy and young man. He advanced also in wisdom, and even increased "in favor with God." True, He was perfect in every age, but He advanced from one age to another. Adam was created a man; Jesus was born a child and became a man. His was a divine life, but it was lived under human circumstances and limitations. He emptied Himself, and was made in the likeness of men. (Phil. 2:7). He was a real human being, like other men, with one far-reaching exception—He "was without sin." In His development, the favor, the loving complacency of God, was upon Him, and His gracious heart went out into gracious words and deeds and made Him popular with men. Yes, this is a great mystery, but it is in keeping with His wonderful life and death.

Mark the influences which favored His development in every way.

The Home. In it were the best influences of the religion of Israel. Joseph was a righteous man. Matt. 1:19. The mother was poetic, pious, and wise in the Scriptures. Luke 8:46-55.

God's Book and God's House. Jesus' life and teachings show wide and intimate knowledge of the Scriptures. It was "His custom" to worship in the sanctuary.

The Carpenter's Shop. Like every other Jewish boy, Jesus learned a trade. He, as well as Joseph, was a carpenter. Mark 6:3. Few influences are mightier in the production of character than honest, righteous toil.

Nature. Surely He was often among the seventeen mountains which surrounded the village, and stood on the western hill from which He could have "the most extensive view in Palestine, embracing Tabor and the great plain, Carmel and the blue Mediterranean; the snow-capped Mount Hermon, east of the depressed Jordan valley, and on the north the

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far-off summit of Hermon." Afterwards He loved to pray and teach and work on the mountains.

God Himself was the chief influence which molded Jesus—God in the home, in His Book and house, in the shop and in the mountains. Communion with Him is the strongest influence for good in any man's life.

Jesus in the Father's House. Every year after the age of twelve Jesus went with the family to the Feast of the Passover in Jerusalem. On His first visit He was left behind. Discovering His absence at the close of the first day's travel, Mary and Joseph returned to Jerusalem, looking for Him all along the way, and searching for Him in the city; and at the close of the third day from the time they left for Nazareth, they found Him in the temple court, as a modest and humble scholar, asking and answering questions with a wisdom which amazed the teachers and all who heard. The mother's question seems to have a note of complaint in it: "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing." His answer shows consciousness of his Divine Sonship, and that He felt at home in his Father's house. "Son, thy father and I have sought thee." "The Lord of this house is my Father. Why did ye seek me elsewhere? Did ye not know that it is the necessity of my soul to be in my Father's house and about his business?"

Jesus Obedient and Waiting. Walk with the family away from Jesus' Father's house to the mother's cottage and try to think his thoughts and those of his mother. He was obedient, did the mother's bidding for eighteen years. And such a life followed His claim and act in the temple! How could He patiently wait so long before entering upon His known mission! His hour had not come, and He could bide His time. Marvelous!

As Joseph is not mentioned again, it is probable that he died during the youth of Jesus, and the support of the household rested on Him. He was dutiful in all things.

The mother, who probably recalled the announcement of the angels, the worship of the shepherds, the homage and gifts of the wise men, and the prophecy of Simeon, "kept all these sayings in her heart."

Questions.

1. Why did Joseph take the child and his mother into Egypt? When Herod died, why did they not return to Bethlehem? To what place did they go? What do you know of Nazareth? How long did Jesus live in that town?

2. In what did Jesus grow? Was Jesus like other men? What was the one great difference? What five things favored his development? What is the mightiest influence for good in any man's life?

3. When in Jerusalem at the age of 12, to what place did Jesus go? What was He doing when his mother found Him? What did his mother say? What was his answer? What is its meaning?

4. Where did Jesus go from the temple? What is said of his conduct in the home? Will the grace of God make any boy and young man obedient to his parents? Knowing his relation to God and his mission, how could He wait 18 years? What did He do all these years? (Luke 2:51 and Mark 6:3). What did the mother do with all these things?

Concerning the Bible Institute.

Next week—January 23, 24 and 25—is the time for the first meeting of the Northeast Mississippi Bible Institute. We give it this name now, and will let it name itself when it meets to organize. The extent of territory to be covered in the future can also then be determined. The point now is, we want the brethren to come. The program proposed promises some good things. Corinth will care for you, and you are more than welcome. Come for the first day and stay through the last day. If convenient, drop us a card telling us you will be here, and when we may expect you, especially if you expect to reach Corinth in the night. Bring your Bible, and let us spend these days together considering the work and the word of our Master.

CHAS. T. ALEXANDER.

Hattiesburg.

With the last day of December, 1905, I finished four years of service as pastor of the First Baptist Church. We had 110 additions to the church during the year. With the close of the year the membership was 601. The membership would be over 700 but for the organization of the Columbia Street Baptist Church some two years ago. This church has a membership of some 200 souls. So, we now have two strong, self-sustaining churches, instead of one.

We have received 568 into the membership of the First Church in the last four years. Our growth has been rapid.

We gave to missions last year \$1,543.80. This is encouraging, but we hope to do better. The treasurer's report was made to the church on Sunday, the last day of the year. It was the most encouraging report ever made to the church. The treasurer concluded his report by handing to the pastor a check for the balance of his salary for 1905, reporting a balance in the treasury.

Brother D. C. Rawls gives one-half his time to two mission points in the city, giving his attention mainly to the Irene Chapel mission. It is hoped an independent church will be established there before any distant day. As the city grows, we hope to establish still other mission points, with the object of developing them into independent Baptist churches.

I look with much cheer over the prospects for the year 1906. The future is bright with promise. We will have the world, the flesh and the devil to fight, but with the blessings of God, we expect to make progress. Spirituality becomes God's house and his people.

Yours for Spirituality.

I. P. TROTTER.

1906

B. Y. P. U.

E. D. Solomon, Editor.

All communications intended for this department should be addressed to Rev. E. D. Solomon, McComb, Miss.

State Organization.

President—Arthur Flake, Winona.
Secretary—L. P. Leavell, Oxford.
Treasurer—W. M. Burr, Greenwood.
Editor—Rev. E. D. Solomon, McComb, Miss.

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The B. Y. P. U. Encampment.

I rejoice that the last B. Y. P. U. Convention of Mississippi voted to have an Encampment instead of a Convention next time. Brother Solomon asked me to say a few words about the advantages of the Encampment. I shall briefly give ten points for your consideration:

1. The Encampment has the advantage of New Testament precedent. Jesus said to His disciples (Mark 6:31): "Come ye yourselves apart into a desert place and rest a while." Tired workers ought to have a chance to get away from their ordinary places and their ordinary pursuits and rest. There is nothing so refreshing as a close contact with nature. Some place where nature is revealed in an extraordinary way is preferable for such a gathering. By the sea, or in the mountains. Longfellow says: "If thou art worn and hard-beset With sorrows that thou wouldst forget, If thou wouldst learn a lesson that would keep

Thy soul from failing and thy heart from sleep, Go to the woods and hills—no tears Dim the sweet look that Nature wears."

2. It mingles recreation with religion. There is no necessity and no good sense in making religion in all its manifestations a labor and a bore. "Religion is the chief concern of mortals here below, is true. We want such religion as will permit our business and our pleasure, and only such pleasures and business as will not be unfit companions of our religion. There is an immense advantage in having a religion that makes us "look pleasant."

3. It attracts more than local attention. John the Baptist was both wise and was fulfilling prophecy when he went into the desert and by the River Jordan to preach. "The voice of one crying in the wilderness: Prepare ye the way of the Lord, make His paths straight." He might have been only a street preacher in Jerusalem, hardly arresting the attention of the busy traffickers, but all Palestine flocked to hear him in the wilderness. An Encampment will

THE BAPTIST RECORD.

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draw the attention of the entire State.

4. It draws whole families, instead of only preachers. Who would think of seeing an entire family at a Convention? Yet this is a common thing with the Encampment. The older folk get acquainted with the B. Y. P. U. work and become interested as they never could otherwise, and will be its staunch supporters. It is like the Jews' Feast of Tabernacles. All grades and all classes are on a level and all have a good time.

5. It shuts out all other interests. The Encampment becomes a little community by itself, and its one thought and only concern center in the B. Y. P. U. movement. The matter of being entertained free of cost or of boarding at hotels, the distraction of going from the services to distant homes in the city, are all cut out.

6. It is a great thing to look forward to. It is like Christmas, and everybody longs for the time to come. Each Union strives to bring a good report, and each member wants to go. This keeps the interest up in the local Unions. There is fine opportunity for leaders in the local Unions to take a useful part in a general public assembly.

7. It draws great teachers and specialists from afar. This point need not be mentioned.

8. It develops a feeling of comradeship. There is opportunity for association that would never come in a Convention. You get heart to heart with one another.

9. It allows time for much thought. The Convention cannot with economy last but a few days. Everything is rush, rush from beginning to end. The Encampment ought to last not less than two weeks. Services morning and night with absolute freedom in the afternoon, is an arrangement that cannot be over estimated in its benefits.

10. It is evangelistic. Some unconverted will go to an Encampment who would flee with terror from a Convention. They associate with warm-hearted, jolly Christians, and find that religion is a good thing. They are stirred with ringing sermons and addresses in the services, and the Gospel gets hold of them through and through. There is no escape. The workers who are there also do much good and go back home better soul-winners.

Mississippi is fortunate in having a beautiful gulf coast. It will do all the land lubbers' good to plunge in the surf. The Baptists of Mississippi ought to have one of the finest, most attractive resorts in the world, and I sincerely hope they will.

E. S. P'POOL.

Pastor First Baptist Church, Athens, Tex.
The Executive Committee of the B. Y. P. U. Convention met Tuesday night, January 9th, at Winona, to decide time and place for the Encampment. Blue Mountain is the place, and July 31st to August 3rd is the time. A committee on program was appointed to secure the best talents in the country. I cheerfully yield my space to an article written by my beloved Brother P'Pool.

E. D. S.

The Baptist Church at Durant is without a pastor. This is an important field, and should not go long without a good pastor. Some of the best men have held this pastorate.

The sad news comes to us through Rev. J. R. Nutt, of Ackerman, of the murder of his father by two young men, while in the faithful discharge of his duty as marshal of the town of Hickory Flat. He was an ex-Confederate soldier, a brave man and a soldier of the cross. We extend to Brother J. R. Nutt and other relatives our sympathy in this dark hour.

Miss Bell Stigler says: "The report in your paper should read, \$54.20, instead of \$34.20, from Durant."

Miss Louella Jennings, daughter of Mrs. Z. D. Jennings, and Mr. William H. Van Landingham, son of Rev. H. J. Van Landingham, were united in marriage on the 10th instant, in the Baptist church, Water Valley, the home of the bride's father, Rev. H. J. Van Landingham officiating. The future home of the young couple will be West Point. They have the best wishes of The Baptist Record.

Rev. E. E. Bomar's work as Assistant Secretary of the Foreign Mission Board closed on December 31, 1905. The Board parted from him reluctantly, praying for his welfare in whatever field his lot might be cast. Dr. W. M. Smith, of Columbus, Ga., succeeds Brother Bomar. He is highly spoken of by The Christian Index.

At a meeting of the Executive Board of the General Association, at Newton, on December 30, 1905, three missionaries were appointed to labor in destitute places, mainly on the M., J. & K. C. Railway. These are to be supported jointly by the General Association Board and the Convention Board. These brethren are, G. W. Rafter, M. E. Hulbert and D. C. Rawls. Also W. H. Boone was employed for several points. Rev. Scott York, a Choctaw Indian, was also employed to preach to the Choctaws at Conchatta, Tuscalametta and Track.

On last Lord's Day the First Baptist Church of this city raised the salary of Pastor W. F. Yarbrough to \$1,800. This was done as a token of appreciation of his ability and faithfulness. Also the treasurer reported all obligations for the year 1905 met. Thus the church begins the new year with "clean tables," as the old Roman would say.

Rev. G. W. Riley, after an absence of ten years, returns to his native heath. He will serve Brandon, Braxton and Pelahatchie, and live in Jackson as a central point to his work. We welcome the return of our brother. We know he will feel entirely at home and thoroughly identified.

THE HOME.

THE LOOK OF A CHILD.

Its Pleading Power Was Too Great to be Resisted.

"The look of a child is sometimes a wonderful thing," said the man who had risen high on the ladder of success. "I remember that the greatest lesson I have ever learned in my life was pointed out to me by my daughter, who was only five years old at the time. That was fifteen years ago, when I had just attained some measure of distinction in the business world, and I felt that I could afford to rest on my ears a while. I had never been a drinking man, but frequent conferences at hotel lobbies and after theater talks with my associates began to tell on me, and I am ashamed to confess that I came home many a night slightly the worse for wear and 'booze.' The habit of imbibing grew on me, in spite of tearful entreaties from my wife, until I took a bottle of whiskey home one afternoon. After dinner I made for that bottle, which I had left in my study, poured out a glass and raised it to my lips, when I caught a reflection in the polished woodwork of the wall. I turned quickly, and there was my little daughter, standing in the doorway looking at me. I could never describe the expression on her face. If one might say it of a child, it was a commingling of reproach, pity and disgust. Probably she had overheard conversations between her mother and myself—perhaps the mother had instilled that feeling—perhaps it was instinct. I have not taken another drink from that day to this."—Times-Democrat.

A HANDSOME NEW VOLUME.

A Three Minute New Year Talk at Jackson Hill Baptist Church, Atlanta, by Will D. Upshaw.

At midnight of this very day, boys and girls, each one of you here will receive a beautiful present. It will be a handsome volume. It will contain 365 pages, divided into twelve chapters. On the back of the volume, in figures of shining gold, carved in the archery of the skies, will be the name of the book—"1906."

Every page of this beautiful new book will be pure and white and spotless, and there will never be a single blot or spot upon any page, unless you put it there!

Suppose your earthly father should give you a beautiful new book, and say to you, as he gave it: "If you love me, my child, you will not tear these pages, nor soil them in any way." And suppose that he should come before the first page was passed and find it badly soiled and torn, would you not be ashamed to look up into his face? Ah! children, that is what our Heavenly Father

will say to each of us tonight at midnight. He will reach down His blessed hand and take the volume "1906," all torn and soiled and blotted, and place it back in the great library of eternity, and He will give to each of us instead a new volume as white as the driven snow.

Hear Him saying: "If you love and honor me, my child, you will keep the pages pure and white."

And remember that the first time you say an unkind word to mother or father, or brother or sister at home, you will soil the pure white page. The first time you say an unkind word to schoolmates or teachers, you will blot and mar the pure white page. And, Oh, children, every time you deceive or tell a lie (that is the Bible name for deception) by word or deed, you will tear and blot the pure and spotless page. And how shall the dear pages ever be mended? and how shall the stains and scars and blots ever be made clean? I will tell you how: Yield your dear young hearts completely to the Lord Jesus first of all, as your Saviour, then as Lord and King of your life. Then we will love to try to keep the pages white, and wherein our poor, longing hearts and hands shall fail, the "fountain filled with His precious blood" will wash away the stain. God help us every one, young and old, to treasure the handsome new volume which He shall give us, and try each day to keep its pages white.—Forum.

An Evil of Present Day Literature.

How it does hurt a Christian to hear any one of the Lord's appellations used in a careless, slangy or profane way! and whenever one sees it in print, used in that manner, one is often grieved, so offended that he will not go on with the article, but will stop, declining to peruse any farther.

What care we church members about the writings of an author who can not see his own littleness any better than to be guilty of making a commonplace by-word of the Master's name? We know that the first indication of true human greatness is a consciousness of the individual's insignificance as he stands in the Almighty's eyes, and yet so much of today's literature contains an astonishing amount of blasphemy that is enough to stab any Christian to the quick.

When such language is made use of, all else that might have been instructive or interesting is lost, as far as concerning the conscientious and discriminating reader, stands to feed the receptive minds of the vicious and thoughtless, and perhaps to be perpetuated by audible expressions which will regale the ears of one who refused to read them. Thus the degrading work goes on, for as one reads so he thinks, and "as he thinketh in his heart so is he." Again, we know that both good and bad forces are at work in this world, and while to be deplored, it is true, that idle words are the source, as they are also the outcome, of much misery, vice and crime. It is very

evident, then, that Christians need to be on the alert to help eradicate, at least, the more harmful of these expressions from printed matter intended as thought food and entertainment for decent folk, by refusing subscriptions to publications not too particular to give them space, and in various other ways which may suggest themselves.

We all know that Christians at work in earnest make Satan and his advocates cower and flee. Knowing this, why, I wonder, do we ever hesitate when wrong rises with would-be supremacy, unflinchingly, when unrebuffed, with no better intention than to overcome right. The ungodly will always trample on the righteous as long as they feel themselves undisturbed, but when approached in true Christian spirit, when fought with the sword of God's mouth, put into human actions, there is no such thing as fail for the Christian; indeed, how could that be with the Great Commander to back him, and yet "when the Son of Man cometh shall He find faith on the earth?" Darkness always flees before the light as right always makes might, and there's no bravery to compare with that Christian courage which makes a man or woman face danger and death for conscience's sake. Let us as Christian soldiers be brave and not afraid to show the world which side we stand on. We are not ashamed of what we propose, nor should we fear, or hesitate to condemn on every hand the Evil One's wiles with which we have to contend in our every-day lives.

Whenever our Heavenly Father's name is used in sincerity and truth, in humility and prayer—when we pour out our souls in agony for mercy from the loving Father who alone can help us in our earthly sorrows—then it is all right, but any name of the Deity must be pronounced only in the high sense of realization of His great Highness. When will this evil cease? When will the offenders take heed of the commandment: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Perhaps this command will one day be observed to the letter in the laws of man, and I long to see the dawning of that day.

There are so many beautiful flowers without the poisonous weeds, and the truly cultivated intellect of a Christian must always fail to see aught of wit in the questionable language referred to and which has such a run today. Finally, we should avoid such literature as we avoid the company of those who make use of profanity in conversation.

(MRS.) A. M. R.

Gloster, Miss.

Magistrate (to prisoner)—"Have you any means of support?"

Prisoner—"Yes, sir your honor. (To his wife, a laundress): "Bridget, stand up, so that the court can see yez."

Our Conduct Toward Our Weak Brother.

There is a tendency on the part of the church members to withdraw their support and aid from a brother when he has acted unwisely or contrary to the church rule. Then, on the other hand, there is a tendency for them to bountifully support and aid the one who acts rightly. Just here, if they would "right about and face" this passage, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted," there would be, to a great extent, a revolution in the church methods.

The word how? how? is such a puzzling word to the church. As a suggestion, I shall say, in the first place, that the example and precept of the stronger brother should be such as to pilot the weaker brother in the right course of living. In the practical affairs of life to whom do we look? To the expert and experienced, or to the unskilled and inexperienced? I say we look to the former. If we are to take a stormy voyage across the tempestuous sea, to whom do we trust our destiny, to the inexperienced pilot? I say nay. If one is ill, even almost to death, what doctor should be sought? You will all agree with me in saying the most efficient service should be had. As in the material world, so in the spiritual, the most proficient Christian can do the most efficient work.

However, there is a point that is quite often overlooked by the stronger brother himself. He may do what he thinks is right, and in so doing, not do his duty. All things are right to the individual as an individual, if they do not conflict with the natural law, nor the moral law. But right does not include all the actions of the human; for in our narrowness and one-sidedness, right becomes unright, and unright becomes right. Then it is upon grace that all human actions depend. And in the strictest sense of the word, man has no right; he has only a duty. Paul says: "All things are lawful for me; but all things are not expedient. Let no man seek his own, but every man another's wealth." In regard to the meats Paul had reference to, the chemical analysis of it was the same whether or not it had been offered to the idols. But had the stronger brother eaten the meat it would have sanctioned the heathen idea, on the one hand, and weakened the weaker brother's faith on the other.

In the second place, I shall say that an appeal should be made to the best sensibility of the weaker brother, and draw him out by confidence, faith and love. Even in the social games that are played this force is recognized. For example, you see one of the players in a baseball game make an error. You hear one of the same team cry out to him: "You are all right; you made a good effort." This helps the player take renewed courage. Then, again, we also

see the methods that were employed by Christ were an appealing to the best sensibilities of the accused. On one occasion, when the Pharisees would have stoned the woman who had been overtaken in a fault, to death, He said, "He that is without sin among you, let him first cast a stone at her." "When Jesus had lifted up himself and saw none but the woman, He said unto her: 'Woman, where are those thine accusers? Hath no man condemned thee?'" She said: "No man, Lord." And Jesus said unto her: "Neither do I condemn thee; go and sin no more."

The first declaration of the Bible concerning man was that he was made in the image of God, a noble being, a divine being, with capabilities of exercising the faculties that belong to humanity. The world has looked upon the dark side of the picture and seen man in his fallen state. The church, in many instances, has not been much better; it has taught the depravity of man. You cannot find a church member, no matter how far they have wandered away from their duty, but that there is as much good in him, whether active or dormant, as there is evil. The greatest discovery that has been made is not electricity, nor steam. The greatest discovery is that of Christ when He discovered the divinity that exists in human life. Christ said that man was divine, and He used this method in saving men. He called the Publican and the thief and made him one of His greatest forces. He turned the very worst people loose upon society with no restraint whatever, and trusted to the divinity within them. Everywhere and in all cases when Christ appealed to the best in man, the man went out and became a better man. There appears to be but one failure—that of Judas Iscariot. Yet, we find him coming back and throwing the thirty pieces of silver to those who gave it. The appeal to the better nature of the brother cannot be too much emphasized.

Very truly

SAM W. MATHIS.

Our Duty.

Dear Brother Bailey—Inclosed find check for \$2.00, for which move up my time for one more year, for I dearly love The Baptist and the Baptist contributors. I feel that the Baptists of this our beloved State of Mississippi are under great obligations to Brother Bailey and his paper for the spread of the Gospel and the widening of missionary purposes, and the building up of our great college of the State. The Baptist teaches us in our homes, around our firesides, our personal duty to ourselves, to our church and to our God. Let us exclaim, in the language of the Psalmist, "What shall I render to the Lord for all His benefits (or goodness)?" Brethren, let us apply this question to ourselves as a personal matter, and ask ourselves the question, "What shall I render to the Lord for all His goodness?" For let us once call to

our memory what His goodness is:

1st. We are blessed with having Christ, the Son of God, as our mediator between God and man. He is our attorney at the bar of God. He is there pleading our waywardness to the beloved God and Father.

2nd. He has blessed us with the protection of a civilized government, where we can worship our God according as we desire.

Now, let us, as a body, of baptised believers, set out with the beginning of this new year to do more for our blessed Saviour than in the past. Dear brethren, I feel that we have done great things in the past for the spread of the Gospel. Yet, I feel there is great room for improvement. When I look over the Baptist Standard and see what the great State of Texas is doing for the spread of the Gospel and to build up Christ's Kingdom in our beloved America, and consider that Texas is our younger sister in the cause, it makes me feel that we as the State of Mississippi ought to call a prayer meeting at once, and see if we cannot move the multitude of hindrances and grasp for higher honor in Christian living and Christian giving. Let us realize that the Lord is prospering us in this our beloved South Land.

What shall I render to the Lord for all His goodness? Let us answer this by saying that we will give unto the Lord what is thine, and ask thee, Oh, Lord, to bless it with thy choicest blessings, and to our souls' salvation.

Brothers, those that are behind with The Baptist should pay up. Let's make it one of the banner papers of our South Land, for we Mississippians cannot do without the dear Baptist.

Your Brother in Christ,

W. A. DUNN.

Sweetman, Miss.

Hermanville.

I notice that Brother W. F. Hathorn is going to Norwood, La. Both Brother Hathorn and the Norwood church are worthy of congratulation. I am especially interested in Hermanville. I hope they will not be long without a pastor. That church holds a sure and a lasting place in my heart. They did more for me than any people in all Mississippi. My work there was an advance step in my usefulness and efficiency. My success there, as well as my success since, are largely due to the ready response and the loving encouragement they gave me. I still retain a hearty fellowship for every member of that church, and some of the dearest friends I have on earth are there. Though there are larger places and bigger churches, I would rather preach right now to the dear saints in Hermanville than anywhere in Mississippi. I hope and pray that they may soon have a pastor, so that the work there will go grandly on.

Faithfully,

E. S. P'POOL.

The Baptist Record.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY
—BY THE—
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
—AT—
Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.
H. F. SPKOLIS, ASSOCIATE EDITOR.

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EDITORIAL.

Changing Church Relations.

She was born and reared in a Baptist family of intelligence, refinement and piety. In early girlhood she had "professed religion" and joined the church of which her parents and older brothers and sisters were members. Having completed the course of the High School in her town, she was sent away to a college and with associates of another denomination.

Not long after graduation, she said to her pastor: "I find that I am a Baptist by instruction and training, but an Episcopalian by preference, because of congenial association and involuntary influence of beloved teachers. It seems to me that my associates became Episcopalians just as I became a Baptist. We just grew up in that way without even a thought of choice. Indeed, it looks like the denominational relations of a large number of the disciples of Jesus are formed in this way. Now that I am older, and recognize the privilege and duty of personal choice in matters of religion, why should I not follow my inclination and join the church of my choice?"

Her pastor was wise as well as loyal. He said: "You believe the Gospel, you accept Jesus as your personal Saviour and Lord, you committed yourself to Him for keeping and service when you came into the church. Yes, but you became a Baptist because that was the faith of your parents, and why now should you not go to the Episcopalians because your associates are members of that church? It makes no difference, it has been said, to what church you belong so that your heart is right. Do not allow such talk to mislead you. These words generally come from the company to which one is entreated to go. If your heart is right towards God,

where there is difference it might make just that much difference. Yes, you accepted many things in your girlhood because your parents held and taught them. Should you depart from them without good reason? The wise course is to prayerfully study God's word and hold on to all that you have received from your parents which you can verify to your judgment by that divine criterion. Then, and only then, will the tradition of the parent become the faith of the child. It may be that you are not, and have never been, a real disciple of Jesus, not because you are inclined to leave the Baptists and go to another company of disciples, but because of the motives which prompt such a change. A disciple of Jesus should be loyal to Him in all matters of faith and practice. In joining a church, one should not "profess religion," but "confess Christ." In apostolic times "the Lord added to the church." Dear child, with sincere desire to know God's will and honest purpose to do it, prayerfully study and meditate upon His word, and if you gather that it is according to His expressed will that you leave us and go to another denomination, though you break your present church connection, you will retain my Christian fellowship and good will.

She accepted this kind and wise counsel, arrived at the conclusion which settled into a conviction, that Baptists do, especially in questions on which they differ from other denominations, like the New Testament reads, retained her church relations, and lived a happy and useful life. If she had gone away, she would not have had any spiritual power and joy, not because of the change, but because of the motive which prompted and sustained it.

A brother asks what Scriptural warrant a church has for withholding a letter of dismission, because the member requesting it has not paid all his "dues or church assessments," and states that he is "unable to pay up." We find no specific instruction in the New Testament on the question. We should be guided by its general principles and spirit. Baptist churches do not assess their members. They do make apportionments of the money necessary to meet expenses, and he who accepts his apportionment assumes financial obligation, and ought to meet it. "God loves a cheerful giver." Does He not also love him who cheerfully discharges an obligation? Christians ought not to get out of debt as an old negro said he did—"move out of it!"

A church that refuses a letter of dismission and commendation to a member who says that he has become unable to meet his religious financial obligations, certainly questions his judgment or sincerity. What good could come of the refusal? If he should be retained as a member without meeting his assumed or assigned obligation, he might become bitter, useless and even a hindrance. If, under stress and extraordinary effort, he should get the money and pay up; or, if he should be sustained

under church trial, which he can demand on the refusal of a letter, he would go away with no good feeling towards those whom he was leaving and with little spirit to help others.

As a general rule, it would be better to grant the requested letter. If he is sincere, he will discharge all assumed obligations just as soon as he can. He conforms to no Statute of Limitation in such matters. And he who will not, when he can, discharge a Christian financial obligation, will be of little worth at any time, anywhere, and to any company.

This answer is made at length because of the general interest of the question.

A reader "wishes to know what a church should do when it has received a member of a sister church under its watch-care who came away without a letter because a matter of discipline in which he was concerned could not be settled to his satisfaction."

Appoint a large, wise and godly committee to confer with the church directly, or through another committee of like character, from which the brother departed. If these two brotherhoods of Jesus meet and confer "in the name of Christ"—in His spirit, in His desire, in His purpose—the matter can be easily adjusted. The churches of Christ can come to a peaceful solution of all difficulties. They ought to do it. They owe it to themselves, to the world, and, above all, to the "Great Head of the Church."

Revs. W. Y. Quisenberry and W. T. Tardy were recently appointed State evangelists in Louisiana. From what we know of these brethren, we pronounce these appointments wise.

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Jan. 18,

1906

THE BAPTIST RECORD.

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A Problem for the Town and City Churches.

All churches have their problems, and it is in the solution of these problems that some of us are giving our best thought and effort. It's of one at which I have worked for seven years that I wish to write.

One of the most serious questions which confronts the town and city churches through our State is that of reaching the brethren that move in from the country. The country districts are largely Baptist, and at present we seem to lead in the towns and cities, but we shall not always be able to do so unless we learn how to reach the brethren that move in from the country.

Why is it so hard to persuade the Baptist from the country to take his place in the town church?

The majority of the members of all of our town and city churches at sometime came from the country and naturally feel themselves true brethren to those later arrivals from the country and so can't understand why their brethren would stand aloof from them.

One reason often given by the brother from the country is that the church of which he is a member in the country has suffered many recent losses and is weak and in need of his support and that he feels it his duty to stand by it.

Another will tell you that he clings to his country church because it was his father's and his mother's church and that it is the only church in which he can really feel at home. A beautiful sentiment this, and we wish that he could feel the same devotion to the Lord Jesus as he confesses to the old home church.

And there are those who have an exaggerated idea of the wealth and culture of the members of the town church and jump at the conclusion that they could not feel at home amid such surroundings, and furthermore they doubt as to whether they are really wanted. One man I know has his letter in his trunk and gives as his reason for keeping it there, "That he hasn't enough religion to belong to the old country church nor enough money to belong to the one in town."

How are we to overcome these difficulties and re-enlist our brethren in the Lord's work? I wish that I knew. If any of my readers know they will confer

a favor on many of us who are trying, if they will give us the solution.

I do not believe that we will be able to reach these brethren by going back to older forms of service in our worship. Nor do I believe that the salvation is found in establishing for them a "Second Church" somewhere on the outskirts of town. We've often seen that tried.

If we would reach them we must do so when they first reach town, for the longer they live in the town out of the church the harder will it be to reach them.

I have seldom failed when I made the effort early after their arrival.

The pastor and the people must give them a hearty and cordial welcome. A hand-shaking committee cannot accomplish the work. They must be given some congenial work to do, for no one who is a real, live Christian can be content with nothing to do. Get them and their children in the Sunday school. The pastor of the church from which they come can greatly help in the solution of this problem by insisting that they take their letters with them and advising them to join the church in their new home. And then I've found it helpful to visit as often as possible the country churches and meet the brethren in their homes before they move to town. In fact I do not believe that I've ever failed to reach one that I had thus met and known.

Brethren, we must reach these brethren from the country churches. We want them because they are our brethren. We want them because they are Christ's. We want them because we love them. We want them because they are the hope of the town and city churches.

EDWARD STUBBLEFIELD
Oxford, Miss., Jan. 10, 1906

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Lv. Hattiesburg.....	8:10 a. m.
Ar. Gulfport.....	11:00 a. m.
Daily.	
No. 3. Lv. Jackson.....	3:25 p. m.
Lv. Hattiesburg.....	7:05 p. m.
Ar. Gulfport.....	10:00 p. m.
Daily.	
No. 4. Lv. Gulfport.....	7:30 a. m.
Lv. Hattiesburg.....	10:35 a. m.
Ar. Jackson.....	2:00 p. m.
Daily.	
No. 6. Lv. Gulfport.....	4:15 p. m.
Lv. Hattiesburg.....	7:25 p. m.
Ar. Jackson.....	10:50 p. m.

Daily.	
Ar. Lumberton (102).....	10:18 a. m.
Ar. Columbia (102).....	11:55 a. m.
Ar. Laurel (201).....	2:15 p. m.
Ar. Lumberton (102).....	10:18 a. m.
Ar. Columbia (102).....	11:55 a. m.
Daily except Sunday.	
Ar. Columbia (301).....	6:35 p. m.
Ar. Silver Creek (311).....	10:45 a. m.
Ar. Laurel (225).....	11:45 p. m.
Trains No. 5 (daily) and No. 6 (daily) on the main line have been resumed.	

At Jackson—Close connections made with Illinois Central trains, Yazoo & Mississippi Valley trains and Alabama & Vicksburg trains, for Memphis, St. Louis, Chicago and Cincinnati, and all other northern and northeastern points.
At Hattiesburg—Connections made with New Orleans & Northern trains, Mississippi Central trains, and Mobile, Jackson & Kansas City trains.
At Gulfport—Connections made with Louisville & Nashville trains.
For further information apply to
S. D. BOYLSTON,
Gen'l Pass. Ag't, Gulfport, Miss.

YES MY CHILD IF YOU DON'T USE MAGIC WHITE SOAP, SAY, MA, IF I LIVE WILL I BE AS BIG A GOOSE AS YOU.

Rub Magic on soiled parts, leave them in water one hour. No boiling, no scrubbing; no backache, if you use MAGIC WHITE SOAP, will iron easily as magic; has no rosin like in yellow soap.
Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.
MAGIC SOAP CO., Ltd. New Orleans

Mississippi Gets a Fine Man From Texas.

I am anxious that both the church to which he is called and the Baptist brotherhood of the State of Mississippi know at once that a grand man is coming into their midst.

As pastor of the First Baptist Church of Tyler, I have had opportunity to know him intimately; and, without any solicitation except from my own heart, I wish to say that I have found him to be a very congenial companion, a clean, sympathetic, loyal minister of Jesus Christ. He has many superior native gifts, which he has cultivated to such a degree that they make him an exceptional pastor and a fine preacher. His noble character is blended with a rare culture, bright mind and sympathetic heart, that make him a charming Christian gentleman. He has done a magnificent work in Tyler, where he is beloved of all Baptists and others of this city. He has fine evangelistic gifts. He is highly appreciated by those who know him, in the State of Texas.

I sincerely regret his going more than I can say, for, truly, to know him is to love him. I am sure under God that he will accomplish a great work in Natchez and in the State. I sure am that hundreds of Baptists join me in these words, as we bid him an effusive farewell and send you our congratulations.

Fraternally,
HENRY C. RESSNER, pastor First Baptist Church.

The Baptist Hymn and Praise Book.

Prices: Single copy, postpaid, 25c; per dozen \$2.00; per 50 copies, \$8.00; per 100 copies \$15.00; Transportation extra on these quantity lots. Beautiful Tenth Edition in orange and gold, \$1.50 postpaid. These prices are available only on orders for full quantity at one time. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

Contains 416 Pages With 577 Hymns. Fourth Edition now Being Printed.

What Dr. Geo. W. Truett, Dallas, Texas, Thinks of It:
"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday-school Board is the best collection of hymns in all the world to date. The writer saw the book put to the Supreme test in special meetings at Nashville, and it thoroughly met the test in special meetings at Nashville, and thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services, and therefore, in the special meetings new song books must be bought. Fortunately, this new book brought volumes that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

An Organist of a Prominent Church
"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the Baptist Hymn and Praise Book. It promises large success in meeting the needs and wishes of the churches.
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WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

January 1906.

Programs are suggestive. The introduction of new studies, selection of appropriate hymns, and of prayer, etc.

Program:

1. "I will this year put first things first," remembering the chief business of the church is missions."

Hymns—"My Faith Looks up to Thee."

2. Bible Reading on Faith—Matt. 17:4-21; John 15:6-16. For Emphasis: The cry of faith: "Help us Lord, our God," the repose of faith: "We rest on Thee," the energy of faith: "In Thy name we go."

3. Seed Thought—The order of frontier settlement is first the saloon, then the cabin, then a long time after—the church. No work promises more permanent and far-reaching good than that of church building. Dr. B. D. Gray says the Home Board needs a great loan fund of not less than \$500,000. The W. M. U. is striving to complete the Tichnor Memorial of \$20,000 this year.

4. Prayer—For an awakening among the women of the church, for the Christless multi-udes of the frontier.

5. Reading—"A House of Worship a Necessity." See leaflet entitled "Church Building Fund."

6. Report of Committee on Church Building. (See leaflet "C. B. F.")

7. A New Year's Talk on the Motto of W. M. U.: "Go Forward."

8. Discussion—How Can Others be Helped in the Work of the Society?

9. Leaflet—"Aunt Emeline's Fight-Box."

10. Suggestion—Following the idea of this leaflet, will the Society use Chapel Cards for Church Building as "might" cards? Send to State Officers or to 233 North Howard St., Baltimore, Md.

11. Collection, etc.

12. Silent Prayer, expressive of desire.

WANT AND NEED.

There's a big difference between what a baby wants and what he needs. Deny him the one, give him the other. Most babies need Scott's Emulsion—it's the right thing for a baby. It contains a lot of strength-building qualities that their food may not contain. After a while they get to want it. Why? Because it makes them comfortable. Those dimples and round cheeks mean health and ease. Scott's Emulsion makes children easy; keeps them so, too.

SCOTT & BOWNE, 109 Pearl St., New York.

Do you know

of a bad case of Grip which has been neglected or mistreated and which if left uncured will permanently undermine the health?

If so, write and send 50 cents in stamps for one bottle of Johnson's Chill and Fever Tonic. If this single bottle does not set the patient on the road to quick recovery, write to us and we will send your stamps back.

Write to

The Johnson's Chill and Fever Tonic Co.
Savannah, Ga.

termination to "put first things first."

Look up and not down,
Look forward and not back.
Look out an not in,
And lend a hand.

Edward E. Hale.

Gleanings on Church Building.

At the formation of the Church Extension Society of the Methodist Episcopal Church nearly forty years ago, Bishop Kingsley said in reference to money given for church building: "It does not simply stop with the first blessing. It helps to build one church, and comes back with the tidings of what it has done, and goes again and builds or helps to build another church, and coming back again, and says: 'Here I am, send me,' and goes again and again."

A building is necessary to the continued existence of an organized church. A houseless church is in most instances short-lived. The Presbyterian Board of Church Extension says: "Our fathers were not heedless of the fact that every congregation stands in peril until it finds its spiritual home in a house of worship of its own."

A church building serves to bring together the scattered forces in a locality. It becomes the meeting house and the center of worship. Here plans are laid for aggressive Christian work. Here united efforts are put forth for the salvation of men. In course of time, the church building becomes a sacred spot to the worshiper, a Bethel to his soul, where he has had visions of God in His mercy and goodness.

A church building serves to develop a spirit of liberality in the members. Its erection, in many instances, means great sacrifice. The support of the ministrations of the gospel in connection with it is an education in this direction. It is in the truest sense a means to an end—the building of the spiritual house, a triumph of the gospel, the advancement of the Re-

deemer's kingdom. To the extent that it serves this grand purpose, it contributes to denominational progress.

The influence of a vigorous church organization having its own house of worship is felt in a marked degree by those who are not professing Christians. The structure stands as a constant reminder that life is not all, and that higher and better things are in store for those who desire them.

A Desperate Case.

J. T. SHUPTRINE, City, Savannah, Ga.

"Dear Sir:—Several physicians have treated me without success for a stubborn case of eczema. I have tried every remedy that was suggested to me, but nothing did me the slightest good until in sheer desperation I tried your Tetterine. This effected a permanent cure. I take pleasure in testifying to its merits."

ISAAC G. HASS.
Cures all skin diseases. 50c a box.
J. T. SHUPTRINE, Savannah, Ga.

To Sister Hackett.

(From the Woman's Central Committee.)

There is something solemnly sweet and inexpressibly sad in unlinking the chain which binds us together in this life; sweet, because we realize then, as never before, how much we value the one who leaves us, and sad because a chain once broken is seldom made whole again.

When the first meeting time for the year 1906 came for the Central Committee our hearts melted in sadness, for we knew someone else must fill your place we were sad too in the thought that your dear presence would not shed its fragrance around us, and sad as we remembered that you had been compelled to leave us, on account of failing health.

Dear Sister, we will ever treasure the memory of the times when you were with us, we will not forget the wise counsel you gave us, nor the fervent prayers you offered for the work for the Master, nor your unflinching interest in the cause of missions. We ask God that the memory of your untiring zeal may inspire us to higher and nobler deeds.

We express to you our tender sympathy and our sincere love with the fond wish that returning health may soon be yours, and that once more we may have the sweet privilege of seeing you in our midst.

Resolved, that a copy of this tribute of love be sent to Sister Hackett and one to THE BAP-

TIST for publication.
Done by order of the Woman's Central Committee.

MRS. IDA MAY SPENCER,
President.

MRS. WM. R. WOODS,
Secretary.
Meridian, Miss., Jan. 4, 1906.

CANCER CURED.
Hon. J. T. Essary, prominent attorney of Morristown, Tenn., Ex-Collector of Internal Revenue for Tennessee, Ex-Commissioner of Agriculture for Tenn. relates his experience with CANCEROL.


Oct. 27, 1906.
Dear Doctor—I think it but just and proper that I address you this letter (for publication, if you desire). For seven years a lump has been forming on the left side of my face, near the corner of the eye, which at first gave but little or no alarm, but it continued to enlarge.
I consulted physicians and my case was pronounced Epithelioma. I wrote for your booklet and after convincing myself of your reliability and your ability to cure cancer I decided to put my case in your hands with result that after a few weeks' treatment with your Cancerol the trouble is entirely removed and I am well.
I sincerely believe if given the opportunity you can cure cancer and would advise all who have the disease not to defer treatment until it has gone too far. I shall always feel grateful to you and thank you for the considerate treatment I received at your hands. I will cheerfully answer any letters of inquiry.
I am gratefully yours,
J. T. ESSARY.

There is no need of cutting off a man's cheek or nose or a woman's breast, in the vain attempt to cure cancer. No use to apply the burning pasty or any torture those already weak from pain and suffering. Cancerol is a combination of essential oils, is soothing and balm, safe and sure and has been employed successfully in most every situation in the body. It is essentially a home treatment and is therefore a great boon to those in limited circumstances. Doctors, lawyers, and ministers endorse it. A book containing valuable information on the care of the patient will be sent free to those who write for it.
Address: C. L. Leach, No. 416 Main Street, Suite 10, Dallas, Tex.



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DUPLIX
SAFETY PINS**
THE GUARD
over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection. Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of CONSOLIDATED SAFETY PIN CO. BOX 159 BLOOMFIELD, N. J.

Thrift is the wise investment of such surplus monies as your ability will permit you to save for your future needs. The Guarantee Trust Company of Georgia, Atlanta, Georgia, issues a Ten Year Level Premium Bond which has the novel advantage over all other means of saving that it commences at end of four months to give you a stated guarantee return as you deposit your money. References from gentlemen who are investors in the Company and who speak from personal experience all over your own state. Correspondence solicited.



SOLID GOLD
This SOLID GOLD RING will be given free of charge to any one who will sell six or more boxes of "MERIT" BLOOD TABLETS. Send us your name and address; we will mail you the Tablets, give you 50 cents in stamps, return the 50 cents and get the ring. If this premium don't interest you, write at once for our 64 page Premium Catalogue. We also show several 50 per cent. commission.
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Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have made not less than \$40.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., 3685 B. L. McKade, ave. St. Louis Mo. I used it to take orders and sold 12 Dish washers the first day. The Mound City Dish-washer Co. will staff you. Write them for particulars. Ladies can do as well as men.



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Learn Bookkeeping and Business, Shorthand, Typewriting and Telegraphy at this famous College, located in the beautiful and healthful city of Lexington, Ky. This College has no chain of schools. Teachers and teachers of many years' experience are not scattered, but aggregated here. Begin any time. No examination to enter. All students individually instructed. Refers to 10,000 successful graduates. Kentucky University. Associate diploma—its diploma under seal awarded our graduates. "Cheapest and highest honored." Address: WILBUR R. SMITH, Lexington, Ky.

A Beautiful Calendar.

We have received a beautiful calendar 1906, showing a lovely girl with dark wavy hair, dressed in a fashionable lavender dress, standing under a large tree, filled with apple blossoms. In the background there is a very large, old colonial mansion, which reminds us of antebellum days. Between the tree and the house there is a green lawn with flowers and other growing shrubbery. A driveway winds through the lawn up to the mansion. The calendar has at the bottom a pad with the months thereon, and each month has timely suggestions to farmers.
Any of our readers may obtain a copy of this calendar by sending 6 cents in stamps, to pay the cost of printing and postage, to the Virginia-Carolina Chemical Co., at any one of the following cities where their Sales Offices are located: Atlanta, Savannah, Ga., Montgomery, Ala., Memphis, Tenn., Durham, N. C., Charleston, S. C., Shreveport, La., Norfolk, Richmond, Va., Baltimore, Md.

BELLS.

Steel Alloy Church and School Bells. Send Catalogue. The C. S. BELL CO. Hillsboro, N. C.

Gone!

Yes, it is gone, never to return. What is gone? The year 1905. Whether of folly or wrong we may have been guilty of, it is in the past. It should not be forgotten, but by remembering it, it becomes to us an incentive to more careful living during the year 1906.

Whatever of good we may have done, God will care for that, and reward us accordingly.

To all of us, no doubt, has come during the past year more sunshine than cloud, more joy than sorrow, more wealth than sickness, more comforts than wants.

God's blessings have been manifest everywhere. His smiles and benedictions have been upon our labors. Many have been brought into the kingdom.

Religious enterprises have flourished as never before. Peace between two strong nations was successfully effected. Our own country has had a year of prosperity. The agricultural output surpassing that of any previous year in our history. Christmas has come and gone with its usual attendants of gift-making, merry-making, follies, dissipation and tragedies.

The omnipresent Christmas jug has been in evidence, and has, as usual, been the fruitful source of murder, heartaches, tears and disrupted homes. Christmas and the new year have been brought, I suppose, the usual amount of Catholic flattery.

We do not know the birthday of Jesus Christ, and if we did, we have no warrant, save the authority and practice of the Catholic Church for observing Christmas as a religious right.

The "watch services" that some churches hold, in which they ring out the "Old Year" and ring in the "New," originated in the same idea as Christmas, namely, the observance of days and seasons, all of which the Bible thoroughly condemns. All such is a broadening of the phylacteries, and stresses the form rather than the spirit of Christianity, and is Phariseism of which Jesus said, beware. Let the last week of the year be made a holiday, if people so choose, beginning with the 25 of Dec. or any other day, they may elect, but do not thrust into a day a sacred event, in order that we may add to the forms of religion, which God has,

no doubt, purposely concealed from us.

Let us not live in the past, but in the present with our faces ever turned toward the future, realizing that life is earnest and that life is real. The past year has been one of difficulties for the country pastor. Rains have interfered much with the public services of the churches. People, as well as the pastor, have often found it difficult to attend church. The work for that reason has been attended by discouragements. The year is gone, and many churches have not yet met in full their obligations to their pastor. This ought not so to be. It is not business. All business obligations should be met when due. This is a part of the business side of the church. Let us turn over a "new leaf" and start anew.

W. I. HARGIS.

A Request.

I want Bro. W. B. Sansing (see article on first page of BAPTIST Dec. 21st.) to please explain the doctrine of election from a purely Bible standpoint giving book, chapter and verse. Remember it might be Calvinistic and Baptist, and yet not be Bible-istic. It seems to me that the Bible is some older than Mr. Calvin. If so, you see it does not contain anything that is Calvinistic; neither is Mr. Calvin allowed to add anything to its teachings, for if any man shall add unto these things God shall add unto him the plagues that are written in this book. So I just want the doctrine of election that was in the Bible before Calvin tinkered with it just as Jesus taught it, and as Paul wrote it in his epistles to the churches, and as it was intended to effect us in our teachings to day. It is true it might confuse me a little bit to say the least of it, but I am willing to risk it, and to bear the confusion if it comes, just so I get the information, for I well know that somebody does not understand the doctrine of election, and I also know that the lack of this knowledge is causing a great hurt to the cause of Christianity in our very midst.

If any one else will write on this good doctrine I will be glad to hear them.

JAMES L. ARNOLD.
Houston, Miss.

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Mr. T. W. Jones, Gates, La. says: I have been troubled with a cough for several years. Last March I had a spell of Grip which left me with the cough worse than ever. For two months I never had a night's sleep. During this time I had no appetite and no strength, and was not able to do a day's work. I tried Panol. Before using half a bottle I could sleep soundly, and after taking two or three bottles I was a well man and able to go to work. I made my crop and have been all right ever since. I have never used any medicine that did me so much good. I have also used Panol Liver Regulator and broke up several livers with it alone. I cannot too highly praise both of these medicines.

Panol cures Grip and the troubles that come from it, pleasantly, promptly, completely, and permanently. Try it and be well. 50 cents per bottle six for \$2.50. Sold by druggists and Medicine dealers.

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CABBAGE PLANTS, CELERY PLANTS,

and all kinds of garden plants. Can now furnish all kinds of cabbage plant, grown in the open air and will stand great cold. Grown from seed of the most reliable seedsmen. We use the same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery ready last of Dec. Lettuce, onion and beet plants, same time or earlier. Cabbage ready now. Reduced express rates promised, which, when effective, will give us 60 per cent. less than merchandise rates. Prices: small lots \$1.50 per thousand; large lots, \$1.00 to \$1.25 per thousand. F. O. B. Meggetts, S. C. "Special Garden Fertilizer" \$5.00 per sack of 200 pounds. F. O. B. Meggetts, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give you at any time. Yours respectfully, N. H. Blitch Co. Meggetts, S. C.



Scalp Diseases

Scaly eruptions, scald head, milk crust and all forms of eczema of head or face, yield quickly to the magical influence of Heiskell's Ointment. This ointment delays itching and burning sensations, cools the skin, heals the irritated surfaces.

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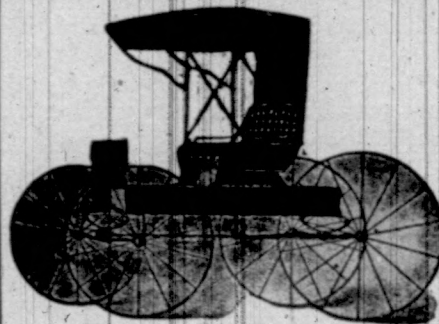
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and all kinds of garden plants. Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seed of the most reliable seedsmen. We use the same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery ready last of Dec. Lettuce, Onion and Beet plants same time or earlier. Reduced express rates

promised which, when effective, will give us 60 per cent. less than merchandise rates. Prices: small lots \$1.50 per thousand; large lots \$1.00 to \$1.50 per thousand. F. O. B. Meggetts, S. C. "Special Garden Fertilizer" \$5.00 per sack of 200 pounds. F. O. B. Meggetts, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetables, especially cabbages. The results of these experiments we will be pleased to give you at any time—Yours respectfully—N. H. BLITCH CO., Meggetts, S. C.



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If you suffer from Kidney Disease, Bladder Trouble, Heart Disease, Neurasthenia (nervous prostration and exhaustion), Skin Diseases, Lung Trouble, Catarrh, Rheumatism, Varicocele, Stricture, Blood Poison, etc., diseases peculiar to women, write to Dr. Hathaway. Free medical advice on any disease.

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\$100 Dr. Hathaway's Anti-Diuretic may be worth to you more than \$100 if you have child wets bedding from incontinence or water during sleep. Cures old and young like. It stops the trouble at once. Sold

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Distressing Kidney and Bladder Disease relieved in six hours by "NEW GREAT SOUTH AMERICAN KIDNEY CURE." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure, this is the remedy. Sold by Jones Drug Co., Jackson, Miss.